

VOL. XIII—NO. 117.

FIRST EDITION

The Garroting of Gouicouria.

Thirty Thousand Spectators.

The Solemn "White" Men.

The Dying Delaware Democracy.

A Battle of the Amazons.

A Chapter of Casualties.

Etc. Etc. Etc. Etc. Etc.

GOUCOURIA'S LAST HOURS.

His interview with De Rodas—Brutality of the Officers—Terrible scenes at the Garrote—General Gouicouria on last Saturday is yet a leading subject of conversation and discussion in this city of Havana.

He became separated from the companions who landed upon the Key with him two days before his capture, they having gone to search for water, and probably were afterwards unable to find their way back to him.

When the Spaniards landed their troops they formed them into skirmishes, and thoroughly scoured the Key, which is about thirty miles long, and from one end to the other, has a few trees, broken rocks, and a thick undergrowth.

Twice the skirmishes passed very near to General Gouicouria without affecting him, when he kept himself hid, and they were preparing to give up the search, when two sailors, who had lingered behind, noticed the General, he having changed his position, believing all danger gone.

The two sailors immediately rushed upon him, when he, in despair at having been seen, and knowing all hopes of life to be over, attacked them with his pistols, having lost his pistols previously, and knocked one of them down, asking to be killed, but was in turn knocked down, and he was afterwards overpowered by the other, who gave him his true name and rank.

INTERVIEW WITH DE RODAS. You know that General Gouicouria was brought after his capture to Puerto Principe, where he was confined by General Rodas.

General Gouicouria was not at all unprepared when told the decision of the court, but stated that he would have preferred being shot; but that he saw the Spaniards were resolved to treat him with the same cruelty they had shown to his friends, and he would not complain, but would meet death in any form presented as a brave man should.

At 2 P. M. he was taken to his cell, where he was with a priest, and an hour later he was removed to Castle Principe, a distance of nearly two and a half miles, and was made to walk all the way, the Spaniards, no doubt, reckoning upon the fact that he was old man, and so cause him to meet death in a state of physical prostration, but in this they were egregiously mistaken.

The decision of the drum-head court-martial was known to the General, and he was very angry after it was rendered, and long before daylight there were several thousand people assembled around Castle Principe and on the grounds chosen for the execution.

At 2 P. M. the General, in a military uniform, dressed in deep mourning, went to the castle and had a short meeting with his friends, and returned from the castle these ladies were hooded and insulted by hundreds of Spanish wretches, and several times the actual insult of numbers of Spanish officers, who were detailed to accompany the senoritas, was required to save them from personal maltreatment, and to prevent the Spanish rage against their victim and his relatives.

AT THE GARROTE. At 7 30 A. M. General Gouicouria was marched from the castle to the place of execution, his hands tied in front of him, and guarded by 200 armed volunteers. He had about eight hundred yards to go, and walked the whole distance with great composure, twice on the way exchanging salutes with his officers he knew, a smile each time playing over his features. Arrived at the garrote, he ascended the platform unaided and with quick steps, and turning towards the people, he made a few words to address them, but the music of two bands and the roll of some forty drums were at once successfully drowned.

Notwithstanding this he labored hard to have himself heard, opening his mouth wide, gesticulating with his hands, and crying out words, "The Cuba libre." Apparently nettled at the success of the Spaniards in preventing his words from reaching those for whom they were intended, he turned into the hands of the garrotter, and was soon detached, dying without any apparent struggles.

His body was kept in the garrote until 3 P. M., when it was removed and buried in the criminal's graveyard, the authorities having refused to give it up to his relatives. From 25,000 to 30,000 persons witnessed the execution, and the scene was a most insulting to the Senoritas de Mora, behaved throughout tolerably well. This was no doubt greatly due to a proclamation from City Governor Roberts urging the people to this act.

THE "WHITE" MEN.

They Mingle their Tears at New Castle—A Gloomy Look at the Handwriting on the Wall. The Wilmington Commercial continues to make the Delaware "white" men a laughing stock. We take the following from its report of one of the late forlorn attempts of the democracy of that section:

For some weeks a call signed by Mr. Samuel Jefferson, Chairman of the last County Convention of the Democratic party for this county, has been before the people calling on all white men who are in New Castle on Saturday, to take measures to prevent the ascendancy of this "dreadful radical party."

In response to the call, about two hundred or two hundred and fifty simple pure Democrats met most there. About twenty from the lower end of the county came up on the morning train. Newark sent a delegation of about thirty, and a brass band. This party, on reaching the scene of the occasion, and seeing the grave prospect ahead, formed themselves into a funeral procession.

Mr. Reynolds and some of the speakers, as well as the band-wagon representing the hearse and ten teams and two mounted men following it slowly and decorously, at two funeral paces and with more than funeral solemnity. The funeral train from Wilmington brought another brass band and the remainder of the two hundred. They walked up from the depot in a procession, assuring them that the Democratic politicians were as good as dead.

Mr. Whiteley was called for, and made a brief but blistering address that evoked responsive echoes in the market-house opposite. He spoke of the thirty years standing, and advised the Democrats to lay aside all past differences as to tariff, etc., and ask all Republicans to join them for this campaign, assuring them that the work on Goodfellow's saw mill, under the following circumstances. He went to the mill about 10 o'clock, and not coming to dinner some one repaired to the mill, about 1 o'clock, and there found him crouched on the mill-wheel, dead and mangled in the most horrible manner. It appeared from the surroundings that the first thing he did after he went on the mill was to draw a log out of the pond; and in attempting to prevent the rope from "piling up" on the wheel he was caught by his hands, and he was drawn upon the wheel, and the rope wrapped around him. His legs, head, and arms were all pounded into jelly, caused by striking the timbers while revolving around the wheel. The rope had broken, and he was still held tight to the wheel when found. Mr. Hoover, a single man, about thirty-five years of age. It is not long since a death was caused at Messrs. Bigler's mill, near this place, through similar carelessness.—Clearfield Republican.

A ROYAL LETTER-WRITER.

Prince Alfred to Albert Edward on the Moroccan Divorce Business.—The "Sex" is Victorious, and should meet the "Whites." The Madras Mail prints a free-and-easy letter from Prince Alfred to Albert Edward. We make these extracts:—"GOVERNMENT HOUSE, MADRAS, March 26, 1870. My Dear Bertie:—To-morrow I am returning to the States. I have been some time in India, and have seen a very large number of towns, and millions of people. Chamberlain has regularly sent you a newspaper containing descriptions of how I have been treated, and he is now making up for me a very bulky book of photos which I have asked Lady Napier to send to Windsor by the first opportunity. I am very glad to hear that you are so well, and that you are enjoying the festivities, and shall be glad to be in my own quiet snuggery again. Truly these Indians are stinking fellows, and I can't say I am much impressed. I came out as Argyl suggested, you would have returned to Marlborough House sun-burnt and laden with all kinds of souvenirs. Mayo is an awfully good chap, and was most kind. He treated me well with out worrying me with over-much attention, and I shall be so glad if something is done for him. Here, to tell the truth, am I rather, by her ladyship coming the mother over me. She is very chatty and civil and all that, but I would like her better if she would let me be quite alone. But she says the Queen commended me for my military care, and maternal care have had, sure enough. La Mere does not quite understand these things, but she does, and if you casually remind her that I am now full-grown, rising six-and-twenty, and not in need of leading-strings, I shall be much obliged. Napier himself is a jolly fellow. He is a rather knowing fellow. They don't cader up to me, and that is what I like in a man. I am a sort of secretary or something of the kind, and I am in charge of the Governor, whose face betokens anything for a quiet life in his own house. Then there is a droll fellow, a rather fat, rather big official, who is full of good stories, plain and seasoned. There are half a dozen aides-de-camp at least, and as pleasant fellows as I have met anywhere. One little fellow in a coat of arms, and a wonderful sight. The Baron's son is a hearty kind of youth, somewhat like friend Bradford. And then there is a young fellow, who writes the letters of yours to Lady M. I was dreadfully vexed at seeing them in print, and I swore a trifle, you may depend, when I read the articles in the London papers about the confound it. I don't know what something else to do than to bully you about such trifles. People think, no doubt, that it is a fine thing to be prince, but I don't think so when I see how we princes are lectured at, and misunderstood on the slightest provocation. Never mind, dear old Bertie, the people will get over it about your ill-fated notes, or at least, take them to their proper work. The Baron says that the "sex is vicious, and should be loved but not written to." I have been wondrously well-treated by the mild Hindus. They have spent heaps of money and showered addresses upon me, and Chamberlain has replied to the latter so graciously that I am pleased. Chamberlain and Biane are capital men, and have been most useful. I don't know what I should have done without them, for the English officials in India are a trifling set. "But no more to-day, Bertie, I shan't inflict long letters upon you often. Writing is not my forte, and she is a good girl, and does not impress me. I have got the and the olive branches, for whom I have got all kinds of brocades and shawls. "I look forward to the time for the Sandringham partridges. I shall then have had enough of voyaging for a year or more. The Emperor has sent me a very kind invitation to accompany him as his guest, but I don't think I can go. Fred and Vic want me to go afterwards to Kissenget to stay with them, and Dagmar sends word that the year would be glad to see me after my long absence from the world. Will you be staying with you or with Dagmar in the autumn? Many thanks for her portrait, which is charming. Your affectionate brother, "ALFRED."

THE GREAT SCHISM OF 1838.

THE REUNION OF 1869.

The Causes which Brought it About—Five Years of Discussion—The Basis of Reunion Adopted—Its Terms and Conditions—The Immense Majority in its Favor.

THE REUNITED CHURCH.

ITS FIRST GENERAL ASSEMBLY.

Preparations for the Meeting in this City—The Preliminary Organization and Opening Exercises—The Work Before It—The Leading Questions and Its Probable Action.

Etc. Etc. Etc. Etc. Etc.

Thursday, May 19, is the day fixed for the meeting in this city of the first General Assembly of the Reunited Presbyterian Church, an event of great importance and significance, not only to the communion which it more directly concerns, but to the Christian world at large.

The first General Assembly of the Reunited Church will possess an absorbing interest, not only from the fact that for the first time in a generation the representatives of the Church come together in perfect harmony and without the semblance of discord, but also by reason of the vast amount of labor that will be required to consolidate the union and reorganize all the machinery of the denomination. Four different churches of this city sent invitations to the adjourned meetings of the last Assemblies held in Pittsburg to have the General Assembly of this year held in them, and very appropriately the First Presbyterian Church, at the corner of Seventh street and South Washington Square, which figured so conspicuously in the disruption, was selected. The adjourned meetings of the two Assemblies, at which the union was consummated, were held in Pittsburg, because, as the charters of both bodies were derived from the Legislature of Pennsylvania, it was deemed expedient to have the reunion take place within the same political jurisdiction, and the same argument had due weight in causing Philadelphia to be selected for the meeting of the first General Assembly under the reunion.

The sixth and concluding article of the basis of reunion, which will be found in full below, provides that each presbytery of the separate Churches shall be entitled to the same representation in the Assembly of the United Church in 1870 as it is entitled to in the Assembly with which it is now connected. As the last "Old School" Assembly alone numbered about three hundred members, and the "New School" about two hundred and forty, the first Assembly of the reunited Church will prove a rather unwieldy body. Hereafter the two Assemblies have consisted of one clerical and one lay delegate—usually a Ruling Elder—from each Presbytery represented, and of an additional clerical and lay delegate from each Presbytery comprising more than twenty-four churches. Practically, however, the attendance of lay Delegates was seldom or never equal to that of ministers, but the total number of lay delegates has been about the same as last year. This ratio will have to be raised, and it is probable that after the session of the approaching Assembly the extra delegates—or "commissioners," as they are called—will be allowed only to such Presbyteries as include more than thirty-six churches, thus reducing the total membership of the Assembly by about one-third.

The Philadelphia Delegates. The five Presbyteries into which this city and the immediately surrounding territory are divided are entitled to eleven ministerial and the same number of lay delegates. The names of these delegates are as follows:—PHILADELPHIA PRESBYTERY (OLD SCHOOL). Ministers, Rev. E. R. Beadle, D. D., George Junkin, Rev. W. F. Broad, D. D., J. F. Thomas. PHILADELPHIA CENTRAL PRESBYTERY (OLD SCHOOL). Rev. G. W. Musgrave, D. D., Hon. James Pollock, Rev. A. Cunningham, Hon. J. Ross Snowden. PHILADELPHIA SECOND PRESBYTERY (OLD SCHOOL). Rev. M. G. Ralston, D. D., G. R. Fox, Rev. Thomas Murphy, Robert Cornelius. PHILADELPHIA THIRD PRESBYTERY (NEW SCHOOL). Rev. G. F. W. Sewell, D. D., Hon. William Strong, Rev. Charles Allison. PHILADELPHIA FOURTH PRESBYTERY (NEW SCHOOL). Rev. James W. Mitchell, General E. M. Gregory, J. Hilderburn.

Dr. Musgrave and Wiswell have been two of the most prominent advocates of reunion, and the former, as will be seen below, stands at the head of the "Old School" branches of two of the most important joint committees to report at the approaching Assembly. The Opening Exercises and Preliminary Organization. According to the "Plan of Reunion," the Rev. Philemon H. Fowler, D. D., of Utica, New York, the late Moderator of the "New School" Assembly, will preach the opening sermon; while he, jointly with the Rev. M. W. Jacobus, D. D., of Allegheny City, Pa., the late Moderator of the "Old School" Assembly, will preside until the selection of a new Moderator, the latter putting the votes and deciding the questions of order that may arise. Until the Assembly elects a stated clerk or clerks, the similar officers of the Assemblies of last year will act in that capacity. They are the Rev. Alexander T. McGill, D. D., of the Theological Seminary at Princeton, N. J., of the "Old School," and the Rev. Edwin J. Hatfield, D. D., of New York City.

The Work Before the General Assembly. The various subjects touched upon in the "Concurrent Declarations" referred to below will all come up for consideration, and will occasion protracted and anxious, but it is to be hoped, entirely harmonious discussion. A number of joint committees were also appointed previous to the adjournment in Pittsburg, from whom reports are to be submitted at the approaching General Assembly. These committees are constituted as follows:—ON RECONSTRUCTION OF THE CHURCH. Old School.—Revs. G. W. Musgrave, D. D., Charles C. Beatty, D. D., and Cyrus Dickson, D. D.; Elders Henry Day and W. M. Francis. New School.—Revs. S. W. Fisher, D. D., L. L. D., Robert W. Patterson, D. D., and Edwin F. Hatfield, D. D.; Elders A. M. Wing and Joseph F. Tuttle. ON FOREIGN MISSIONS. Old School.—Revs. George W. Musgrave, D. D., D. A. Cunningham, D. McKimney, D. D., and J. T. Backus, D. D.; Elders H. D. Gregory. New School.—Revs. William Adams, D. D., Henry Kendall, D. D., and Arthur Mitchell, Elders Judge Henry W. Williams, L. L. D., and Hon. Jacob S. Farrand. ON EDUCATION. Old School.—Revs. W. Speer, D. D., S. J. Nichols, D. D., S. C. Logan, and George H. Elder; Elders J. T. Nixon and George Junkin. New School.—Revs. Z. M. Humphrey, D. D., J. G. Butler, D. D., and John C. Dulles; Elders J. R. Brown and Hon. J. L. Knight. ON CHURCH EXTENSION. Old School.—Revs. H. R. Wilson, D. D., Oscar A. Hill, and A. E. Taylor; Elders J. C. Havens and Jesse Williams. New School.—Revs. George W. Lane, F. F. Ellinwood, D. D., and C. H. Taylor, D. D.; Elders O. H. Lee and Samuel T. Bodine. ON FREEDOM. Old School.—Revs. A. C. McClelland, E. C. Swift, and A. McLean; Elders William McArthur, Sr., and H. R. Brown. New School.—Revs. S. Hopkins, D. D., Edwin F. Hatfield, D. D., and Herriek Johnson, D. D.; Elders William Shaw and J. W. Edwards. ON RAISING FUNDS. Old School.—Revs. John Hall, D. D., and C. K. Imbrie, D. D.; Elders W. S. Glunz, H. McKenig, and J. V. Vermilyea. New School.—Rev. Jonathan F. Stearns, D. D., Rev. Dr. Goodrich, Rev. Dr. Hawley; Elders Hon. William E. Dodge and Judge William Strong. The last-named committee was appointed to take into consideration the subject of raising funds for the use of the United Church, and the best methods of doing the same, and the objects to which the same should be directed.

The Reconstruction of the Boundaries. One of the most important questions to arise will be that affecting the boundaries of the different Synods and Presbyteries, which, by the third article of the "Concurrent Declarations," is left to the General Assembly. The boundaries of the Synods and Presbyteries will have to be entirely rearranged, as many are embraced within identical, or nearly identical, limits in the two branches. Thus the New School Synod of New York and New Jersey is upon the same ground, mainly, with the two Old School Synods, one of New York and the other of New Jersey. The Presbyteries of Brooklyn and of Long Island, New School, have the same location with the Old School Presbytery of Long Island, and so on throughout the Church. This rearrangement of boundaries will be of special importance to the Western Synods and Presbyteries.

At a meeting held in this city on the 16th of March by the joint committee on the reconstruction of the Church, a proposition was adopted providing for the rearrangement of the synods of Pennsylvania into three—the Synods of Philadelphia, Harrisburg, and Pittsburg by name. The first named will extend from the eastern and southern boundaries of the State to the Blue Ridge on the north and the Susquehanna on the west. This will embrace about 215 ministers, 163 churches, and upwards of 80,000 members. The Synod of Harrisburg, which will embrace the balance of the State north and west of the Allegheny ridge, has 200 ministers, 253 churches, and upwards of 26,000 members. The Synod of Pittsburg, embracing all of Pennsylvania and West Virginia west of the Allegheny ridge, numbers 280 ministers, 350 churches, and nearly 45,000 members.

Another important subject which may be expected to come up incidentally will be the reconciliation of the rules and precedents established by one only of the two former Assemblies during the period of separation. The fourth article of the "Concurrent Declarations" of the last Assemblies provides that "no rule or precedent which does not stand approved by both the bodies should be of any authority until re-established in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon." There are, of course, a great number of these among them the following:—The Old School decided, in 1842, that marriage with a deceased wife's sister was scriptural. This has never been a subject of New School action, and the reunion will therefore receive that considerable majority of Old School people who have long since ceased to believe in this doctrine. Roman Catholic baptism was declared invalid by the Old School Assembly in 1845; an indefinite postponement of the subject in the New School in 1854 will leave this undecided in the united body. The Old School condemned the practice of sitting in time of public prayer, and the reading of sermons in church by laymen in the absence of clergymen, in 1849, both of which are common usages never discontinued in the New School. The action of the Old School Assembly in 1863, by which the churches ad-

PRESBYTERIANISM.

A Historical Sketch.

The Foundation and Progress of the Church—Elements of Discord Introduced—The Persecution of Rev. Albert Barnes—The Strife Between the Old School and the New School.

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hering to the Rebellion were cut off from the Church, may possibly be declared invalid, as it had no counterpart in New School action; and this action will effectually open the door for the return of those churches, if they should manifest a disposition to do so.

The Reconstruction of the Church. But perhaps the most important and difficult task which will engross the attention of the Assembly will be the reorganization of the different agencies through which the Church prosecutes her labors outside of the pulpit. Her various boards and committees having charge of the missionary, educational, and other benevolent work, will require adaptation to the new state of affairs. These are identical in number and purpose in both of the former branches, the only difference being in their titles, the "Old School" branch having called their agencies boards, while by the "New School" they were styled permanent committees. The various boards and committees have charge severally of the following subjects:—Foreign Missions; Home Missions; Freedmen; Education for the Ministry; Church Extension (N. S.), or Extension (O. S.); Publication; and Ministerial Relief (N. S.), or Disabled Ministers' (O. S.) Fund.

The "New School" branch made their contributions to the foreign missionary work, through their committee, to the American Board of Commissioners for Foreign Missions, a corporation composed chiefly of Congregationalists; but it is probable that the united Church will withdraw formally from this connection, still, however, leaving churches at liberty, as hitherto, to contribute their contributions to the American Board, though desiring them to do otherwise, and endeavor to make the present "Old School" Board the chief channel of Presbyterian aid to Foreign Missions.

In the field of domestic missions, it is probable that the preference will be given to the "New School" Committee. Two Secretaries, however, will be needed for such a large field of labor. The Rev. Henry Kendall, D. D., is at present the "New School," and the Rev. George W. Musgrave, D. D., the "Old School" Secretary.

The Joint Committee of the two last Assemblies having charge of the subject of Church Extension recently held a meeting in Cincinnati, at which it was resolved to recommend that the special charter enjoyed by the New School Church shall be taken advantage of, and that the new board shall consist of twenty-one members, six to be taken from the Northwest. The present "Old School" Board is located at St. Louis, while the "New School" Committee has its headquarters in New York, as have all the other agencies of this branch, except that of Publication, which is located in this city.

The Publication agencies of both branches are located in Philadelphia, that of the "Old School" at No. 821 Chestnut street, and that of the "New School" at No. 1336 Chestnut street. It has been proposed to dispose of the former establishment and apply the money derived from the sale of the building to the support of the latter, with the possible establishment of a branch Publication House in New York city.

It is impossible, in this connection, to glance at all the subjects which will come up before the Assembly for their action, but those we have noted will be among the more prominent and absorbing.

A HISTORICAL SKETCH.

As the General Assembly which meets on Thursday is the first of the reunited Church, it becomes opportune to glance at the history of the schism of 1838, and the means whereby the reunion, a generation later, was brought about.

The Presbyterian Form of Church Government. Properly speaking, the Presbyterian Church is that division of the Church Militant which, in its polity, holds to the equality of all ministers or "Presbyters," and rejects all prelates, under the authority of a government constituted like that of the United States; and, in doctrine, the theological system known as Reformed, Calvinistic, or Augustinian. Presbyterianism thus opposes the polity which (as in the Roman Catholic, Methodist Episcopal, and Protestant Episcopal Churches) makes three orders in the ministry, and also that which, as in the case of the Baptists, Congregationalists, and Unitarians, allows no higher authority over any church society than its own members and officers; while on doctrinal points it is arrayed against the Arminian school of theology.

The name is derived from the Greek word presbyteros, an elder, which expresses the system of church government by presbyteries or associations of teaching and ruling elders. The Presbytery or association of ministers (elders) is the leading judiciary. The whole care of the flock is committed to teaching elders and ruling elders. The two classes of elders are of equal authority in all ecclesiastical bodies. A series of judications rising one above another secures to each church the watch and care of its appropriate judicatories, and to the whole body an efficient system of review and control. Though there may be much diversity in the names of the several judicatories, as well as in the minor details of arrangement, yet any church embodying the above principles is strictly a Presbyterian church.

Presbyterians believe that the representative system of church government, in opposition to that which is conducted by the entire ecclesiastical population, has its germ in the Old Testament, inasmuch as the children of Israel had "wise and able men" set over them who were styled elders. This was known to have been a distinctive feature of the synagogue system up to the time of the Saviour's advent. The first converts to Christianity being all Jews, it was natural for them to adopt the same representative system. We accordingly read in the New Testament of "elders being ordained in every church."

The Mother Church.

The Church of Scotland, which was the Mother Church of the Presbyterian Church in the United States, may be said to have had its remote origin in the first introduction of the principles of the Reformation into that country about 1527. When Charles I. with a view of assimilating the two Churches of England and Scotland, determined to introduce a liturgy which in Scotland had been disused since the reformation, together with a set of canons abolishing the control over ecclesiastical measures which had been conceded to the inferior church judicatories, he was met with a prompt opposition by the people. The dissatisfied enter-

ing to the Rebellion were cut off from the Church, may possibly be declared invalid, as it had no counterpart in New School action; and this action will effectually open the door for the return of those churches, if they should manifest a disposition to do so.

The Reconstruction of the Church. But perhaps the most important and difficult task which will engross the attention of the Assembly will be the reorganization of the different agencies through which the Church prosecutes her labors outside of the pulpit. Her various boards and committees having charge of the missionary, educational, and other benevolent work, will require adaptation to the new state of affairs. These are identical in number and purpose in both of the former branches, the only difference being in their titles, the "Old School" branch having called their agencies boards, while by the "New School" they were styled permanent committees. The various boards and committees have charge severally of the following subjects:—Foreign Missions; Home Missions; Freedmen; Education for the Ministry; Church Extension (N. S.), or Extension (O. S.); Publication; and Ministerial Relief (N. S.), or Disabled Ministers' (O. S.) Fund.

The "New School" branch made their contributions to the foreign missionary work, through their committee, to the American Board of Commissioners for Foreign Missions, a corporation composed chiefly of Congregationalists; but it is probable that the united Church will withdraw formally from this connection, still, however, leaving churches at liberty, as hitherto, to contribute their contributions to the American Board, though desiring them to do otherwise, and endeavor to make the present "Old School" Board the chief channel of Presbyterian aid to Foreign Missions.

In the field of domestic missions, it is probable that the preference will be given to the "New School" Committee. Two Secretaries, however, will be needed for such a large field of labor. The Rev. Henry Kendall, D. D., is at present the "New School," and the Rev. George W. Musgrave, D. D., the "Old School" Secretary.

The Joint Committee of the two last Assemblies having charge of the subject of Church Extension recently held a meeting in Cincinnati, at which it was resolved to recommend that the special charter enjoyed by the New School Church shall be taken advantage of, and that the new board shall consist of twenty-one members, six to be taken from the Northwest. The present "Old School" Board is located at St. Louis, while the "New School" Committee has its headquarters in New York, as have all the other agencies of this branch, except that of Publication, which is located in this city.

The Publication agencies of both branches are located in Philadelphia, that of the "Old School" at No. 821 Chestnut street, and that of the "New School" at No. 1336 Chestnut street. It has been proposed to dispose of the former establishment and apply the money derived from the sale of the building to the support of the latter, with the possible establishment of a branch Publication House in New York city.

It is impossible, in this connection, to glance at all the subjects which will come up before the Assembly for their action, but those we have noted will be among the more prominent and absorbing.

A HISTORICAL SKETCH. As the General Assembly which meets on Thursday is the first of the reunited Church, it becomes opportune to glance at the history of the schism of 1838, and the means whereby the reunion, a generation later, was brought about.

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PRESBYTERIANISM.

A Historical Sketch.

The Foundation and Progress of the Church—Elements of Discord Introduced—The Persecution of Rev. Albert Barnes—The Strife Between the Old School and the New School.

THE former, as will be seen below, stands at the head of the "Old School" branches of two of the most important joint committees to report at the approaching Assembly. The Opening Exercises and Preliminary Organization. According to the "Plan of Reunion," the Rev. Philemon H. Fowler, D. D., of Utica, New York, the late Moderator of the "New School" Assembly, will preach the opening sermon; while he, jointly with the Rev. M. W. Jacobus, D. D., of Allegheny City, Pa., the late Moderator of the "Old School" Assembly, will preside until the selection of a new Moderator, the latter putting the votes and deciding the questions of order that may arise. Until the Assembly elects a stated clerk or clerks, the similar officers of the Assemblies of last year will act in that capacity. They are the Rev. Alexander T. McGill, D. D., of the Theological Seminary at Princeton, N. J., of the "Old School," and the Rev. Edwin J. Hatfield, D. D., of New York City.

The Work Before the